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THE CHILD AND THE CURRICULUM

by

John Dewey

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THE CHILD AND THE CURRICULUM

PROFOUND differences in theory are never gratuitous or invented. They grow out of conflicting elements in a genuine problem — a problem which is genuine just because the elements, taken as they stand, are conflicting. Any significant problem involves conditions that for the moment contradict each other. Solution comes only by getting away from the meaning of terms that is already fixed upon and coming to see the conditions from another point of view, and hence in a fresh light. But this reconstruction means travail of thought. Easier than thinking with surrender of already formed ideas and detachment from facts already learned, is just to stick by what is already said, looking about for something with which to buttress it against attack.

Thus sects arise; schools of opinion. Each selects that set of conditions that appeal to it; and then erects them into a complete and independent truth, instead of treating them as a factor in a problem, needing adjustment.

The fundamental factors in the educative

process are an immature, undeveloped being; and certain social aims, meanings, values incarnate in the matured experience of the adult. The educative process is the due interaction of these forces. Such a conception of each in relation to the other as facilitates completest and freest interaction is the essence of educational theory.

But here comes the effort of thought. It is easier to see the conditions in their separateness, to insist upon one at the expense of the other, to make antagonists of them, than to discover a reality to which each belongs. The easy thing is to seize upon something in the nature of the child, or upon something in the developed consciousness of the adult, and insist upon *that* as the key to the whole problem. When this happens a really serious practical problem — that of interaction — is transformed into an unreal, and hence insoluble, theoretic problem. Instead of seeing the educative steadily and as a whole, we see conflicting terms. We get the case of the child *vs.* the curriculum; of the individual nature *vs.* social culture. Below all other divisions in pedagogic opinion lies this opposition.

The child lives in a somewhat narrow world of personal contacts. Things hardly come within his experience unless they touch, inti-

mately and obviously, his own well-being, or that of his family and friends. His world is a world of persons with their personal interests, rather than a realm of facts and laws. Not truth, in the sense of conformity to external fact, but affection and sympathy, is its keynote. As against this, the course of study met in the school presents material stretching back indefinitely in time, and extending outward indefinitely into space. The child is taken out of his familiar physical environment, hardly more than a square mile or so in area, into the wide world —yes, and even to the bounds of the solar system. His little span of personal memory and tradition is overlaid with the long centuries of the history of all peoples.

Again, the child's life is an integral, a total one. He passes quickly and readily from one topic to another, as from one spot to another, but is not conscious of transition or break. There is no conscious isolation, hardly conscious distinction. The things that occupy him are held together by the unity of the personal and social interests which his life carries along. Whatever is uppermost in his mind constitutes to him, for the time being, the whole universe. That universe is fluid and fluent; its contents dissolve and re-form with amazing rapidity. But, after all, it is the child's

own world. It has the unity and completeness of his own life. He goes to school, and various studies divide and fractionize the world for him. Geography selects, it abstracts and analyzes one set of facts, and from one particular point of view. Arithmetic is another division, grammar another department, and so on indefinitely.

Again, in school each of these subjects is classified. Facts are torn away from their original place in experience and rearranged with reference to some general principle. Classification is not a matter of child experience; things do not come to the individual pigeonholed. The vital ties of affection, the connecting bonds of activity, hold together the variety of his personal experiences. The adult mind is so familiar with the notion of logically ordered facts that it does not recognize — it cannot realize — the amount of separating and reformulating which the facts of direct experience have to undergo before they can appear as a "study," or branch of learning. A principle, for the intellect, has had to be distinguished and defined; facts have had to be interpreted in relation to this principle, not as they are in themselves. They have had to be regathered about a new center which is wholly abstract and ideal. All this

means a development of a special intellectual interest. It means ability to view facts impartially and objectively; that is, without reference to their place and meaning in one's own experience. It means capacity to analyze and to synthesize. It means highly matured intellectual habits and the command of a definite technique and apparatus of scientific inquiry. The studies as classified are the product, in a word, of the science of the ages, not of the experience of the child.

These apparent deviations and differences between child and curriculum might be almost indefinitely widened. But we have here sufficiently fundamental divergences: first, the narrow but personal world of the child against the impersonal but infinitely extended world of space and time; second, the unity, the single whole-heartedness of the child's life, and the specializations and divisions of the curriculum; third, an abstract principle of logical classification and arrangement, and the practical and emotional bonds of child life.

From these elements of conflict grow up different educational sects. One school fixes its attention upon the importance of the subject-matter of the curriculum as compared with the contents of the child's own experience. It is as if they said: Is life petty,

narrow, and crude? Then studies reveal the great, wide universe with all its fulness and complexity of meaning. Is the life of the child egoistic, self-centered, impulsive? Then in these studies is found an objective universe of truth, law, and order. Is his experience confused, vague, uncertain, at the mercy of the moment's caprice and circumstance? Then studies introduce a world arranged on the basis of eternal and general truth; a world where all is measured and defined. Hence the moral: ignore and minimize the child's individual peculiarities, whims, and experiences. They are what we need to get away from. They are to be obscured or eliminated. As educators our work is precisely to substitute for these superficial and casual affairs stable and well-ordered realities; and these are found in studies and lessons.

Subdivide each topic into studies; each study into lessons; each lesson into specific facts and formulæ. Let the child proceed step by step to master each one of these separate parts, and at last he will have covered the entire ground. The road which looks so long when viewed in its entirety, is easily traveled, considered as a series of particular steps. Thus emphasis is put upon the logical subdivisions and consecutions of the subject-

matter. Problems of instruction are problems of procuring texts giving logical parts and sequences, and of presenting these portions in class in a similar definite and graded way. Subject-matter furnishes the end, and it determines method. The child is simply the immature being who is to be matured; he is the superficial being who is to be deepened; his is narrow experience which is to be widened. It is his to receive, to accept. His part is fulfilled when he is ductile and docile.

Not so, says the other sect. The child is the starting-point, the center, and the end. His development, his growth, is the ideal. It alone furnishes the standard. To the growth of the child all studies are subservient; they are instruments valued as they serve the needs of growth. Personality, character, is more than subject-matter. Not knowledge or information, but self-realization, is the goal. To possess all the world of knowledge and lose one's own self is as awful a fate in education as in religion. Moreover, subject-matter never can be got into the child from without. Learning is active. It involves reaching out of the mind. It involves organic assimilation starting from within. Literally, we must take our stand with the child and our departure from him. It is he and not the subject-matter which

determines both quality and quantity of learning.

The only significant method is the method of the mind as it reaches out and assimilates. Subject-matter is but spiritual food, possible nutritive material. It cannot digest itself; it cannot of its own accord turn into bone and muscle and blood. The source of whatever is dead, mechanical, and formal in schools is found precisely in the subordination of the life and experience of the child to the curriculum. It is because of this that "study" has become a synonym for what is irksome, and a lesson identical with a task.

This fundamental opposition of child and curriculum set up by these two modes of doctrine can be duplicated in a series of other terms. "Discipline" is the watchword of those who magnify the course of study; "interest" that of those who blazon "The Child" upon their banner. The standpoint of the former is logical; that of the latter psychological. The first emphasizes the necessity of adequate training and scholarship on the part of the teacher; the latter that of need of sympathy with the child, and knowledge of his natural instincts. "Guidance and control" are the catchwords of one school; "freedom and initiative" of the other. Law is asserted here; spontaneity pro

claimed there. The old, the conservation of what has been achieved in the pain and toil of the ages, is dear to the one; the new, change, progress, wins the affection of the other. Inertness and routine, chaos and anarchism, are accusations bandied back and forth. Neglect of the sacred authority of duty is charged by one side, only to be met by counter-charges of suppression of individuality through tyrannical despotism.

Such oppositions are rarely carried to their logical conclusion. Common-sense recoils at the extreme character of these results. They are left to theorists, while common-sense vibrates back and forward in a maze of inconsistent compromise. The need of getting theory and practical common-sense into closer connection suggests a return to our original thesis: that we have here conditions which are necessarily related to each other in the educative process, since this is precisely one of interaction and adjustment.

What, then, is the problem? It is just to get rid of the prejudicial notion that there is some gap in kind (as distinct from degree) between the child's experience and the various forms of subject-matter that make up the course of study. From the side of the child, it is a question of seeing how his experience already

contains within itself elements—facts and truths—of just the same sort as those entering into the formulated study; and, what is of more importance, of how it contains within itself the attitudes, the motives, and the interests which have operated in developing and organizing the subject-matter to the plane which it now occupies. From the side of the studies, it is a question of interpreting them as outgrowths of forces operating in the child's life, and of discovering the steps that intervene between the child's present experience and their richer maturity.

Abandon the notion of subject-matter as something fixed and ready-made in itself, outside the child's experience; cease thinking of the child's experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realize that the child and the curriculum are simply two limits which define a single process. Just as two points define a straight line, so the present standpoint of the child and the facts and truths of studies define instruction. It is continuous reconstruction, moving from the child's present experience out into that represented by the organized bodies of truth that we call studies.

On the face of it, the various studies, arith-

metic, geography, language, botany, etc., are themselves experience — they are that of the race. They embody the cumulative outcome of the efforts, the strivings, and successes of the human race generation after generation. They present this, not as a mere accumulation, not as a miscellaneous heap of separate bits of experience, but in some organized and systematized way — that is, as reflectively formulated.

Hence, the facts and truths that enter into the child's present experience, and those contained in the subject-matter of studies, are the initial and final terms of one reality. To oppose one to the other is to oppose the infancy and maturity of the same growing life; it is to set the moving tendency and the final result of the same process over against each other; it is to hold that the nature and the destiny of the child war with each other.

If such be the case, the problem of the relation of the child and the curriculum presents itself in this guise: Of what use, educationally speaking, is it to be able to see the end in the beginning? How does it assist us in dealing with the early stages of growth to be able to anticipate its later phases? The studies, as we have agreed, represent the possibilities of development inherent in the child's immedi-

ate crude experience. But, after all, they are not parts of that present and immediate life. Why, then, or how, make account of them?

Asking such a question suggests its own answer. To see the outcome is to know in what direction the present experience is moving, provided it move normally and soundly. The far-away point, which is of no significance to us simply as far away, becomes of huge importance the moment we take it as defining a present direction of movement. Taken in this way it is no remote and distant result to be achieved, but a guiding method in dealing with the present. The systematized and defined experience of the adult mind, in other words, is of value to us in interpreting the child's life as it immediately shows itself, and in passing on to guidance or direction.

Let us look for a moment at these two ideas: interpretation and guidance. The child's present experience is in no way self-explanatory. It is not final, but transitional. It is nothing complete in itself, but just a sign or index of certain growth-tendencies. As long as we confine our gaze to what the child here and now puts forth, we are confused and misled. We cannot read its meaning. Extreme depreciations of the child morally and intellectually, and sentimental idealizations of

him, have their root in a common fallacy. Both spring from taking stages of a growth or movement as something cut off and fixed. The first fails to see the promise contained in feelings and deeds which, taken by themselves, are unpromising and repellant; the second fails to see that even the most pleasing and beautiful exhibitions are but signs, and that they begin to spoil and rot the moment they are treated as achievements.

What we need is something which will enable us to interpret, to appraise, the elements in the child's present puttings forth and fallings away, his exhibitions of power and weakness, in the light of some larger growth-process in which they have their place. Only in this way can we discriminate. If we isolate the child's present inclinations, purposes, and experiences from the place they occupy and the part they have to perform in a developing experience, all stand upon the same level; all alike are equally good and equally bad. But in the movement of life different elements stand upon different planes of value. Some of the child's deeds are symptoms of a waning tendency; they are survivals in functioning of an organ which has done its part and is passing out of vital use. To give positive attention to such qualities is to arrest development upon a lower

level. It is systematically to maintain a rudimentary phase of growth. Other activities are signs of a culminating power and interest; to them applies the maxim of striking while the iron is hot. As regards them, it is perhaps a matter of now or never. Selected, utilized, emphasized, they may mark a turning-point for good in the child's whole career; neglected, an opportunity goes, never to be recalled. Other acts and feelings are prophetic; they represent the dawning of flickering light that will shine steadily only in the far future. As regards them there is little at present to do but give them fair and full chance, waiting for the future for definite direction.

Just as, upon the whole, it was the weakness of the "old education" that it made invidious comparisons between the immaturity of the child and the maturity of the adult, regarding the former as something to be got away from as soon as possible and as much as possible; so it is the danger of the "new education" that it regard the child's present powers and interests as something finally significant in themselves. In truth, his learnings and achievements are fluid and moving. They change from day to day and from hour to hour.

It will do harm if child-study leave in the popular mind the impression that a child of a

given age has a positive equipment of purposes and interests to be cultivated just as they stand. Interests in reality are but attitudes toward possible experiences; they are not achievements; their worth is in the leverage they afford, not in the accomplishment they represent. To take the phenomena presented at a given age as in any way self-explanatory or self-contained is inevitably to result in indulgence and spoiling. Any power, whether of child or adult, is indulged when it is taken on its given and present level in consciousness. Its genuine meaning is in the propulsion it affords toward a higher level. It is just something to do with. Appealing to the interest upon the present plane means excitation; it means playing with a power so as continually to stir it up without directing it toward definite achievement. Continuous initiation, continuous starting of activities that do not arrive, is, for all practical purposes, as bad as the continual repression of initiative in conformity with supposed interests of some more perfect thought or will. It is as if the child were forever tasting and never eating; always having his palate tickled upon the emotional side, but never getting the organic satisfaction that comes only with digestion of food and transformation of it into working power.

As against such a view, the subject-matter of science and history and art serves to reveal the real child to us. We do not know the meaning either of his tendencies or of his performances excepting as we take them as germinating seed, or opening bud, of some fruit to be borne. The whole world of visual nature is all too small an answer to the problem of the meaning of the child's instinct for light and form. The entire science of physics is none too much to interpret adequately to us what is involved in some simple demand of the child for explanation of some casual change that has attracted his attention. The art of Rafael or of Corot is none too much to enable us to value the impulses stirring in the child when he draws and daubs.

So much for the use of the subject-matter in interpretation. Its further employment in direction or guidance is but an expansion of the same thought. To interpret the fact is to see it in its vital movement, to see it in its relation to growth. But to view it as a part of a normal growth is to secure the basis for guiding it. Guidance is not external imposition. *It is freeing the life-process for its own most adequate fulfilment.* What was said about disregard of the child's present experience because of its remoteness from mature experi-

ence; and of the sentimental idealization of the child's naïve caprices and performances, may be repeated here with slightly altered phrase. There are those who see no alternative between forcing the child from without, or leaving him entirely alone. Seeing no alternative, some choose one mode, some another. Both fall into the same fundamental error. Both fail to see that development is a definite process, having its own law which can be fulfilled only when adequate and normal conditions are provided. Really to interpret the child's present crude impulses in counting, measuring, and arranging things in rhythmic series, involves mathematical scholarship — a knowledge of the mathematical formulæ and relations which have, in the history of the race, grown out of just such crude beginnings. To see the whole history of development which intervenes between these two terms is simply to see what step the child needs to take just here and now; to what use he needs to put his blind impulse in order that it may get clarity and gain force.

If, once more, the "old education" tended to ignore the dynamic quality, the developing force inherent in the child's present experience, and therefore to assume that direction and control were just matters of arbitrarily

putting the child in a given path and compelling him to walk there, the "new education" is in danger of taking the idea of development in altogether too formal and empty a way. The child is expected to "develop" this or that fact or truth out of his own mind. He is told to think things out, or work things out for himself, without being supplied any of the environing conditions which are requisite to start and guide thought. Nothing can be developed from nothing; nothing but the crude can be developed out of the crude — and this is what surely happens when we throw the child back upon his achieved self as a finality, and invite him to spin new truths of nature or of conduct out of that. It is certainly as futile to expect a child to evolve a universe out of his own mere mind as it is for a philosopher to attempt that task. Development does not mean just getting something out of the mind. It is a development of experience and into experience that is really wanted. And this is impossible save as just that educative medium is provided which will enable the powers and interests that have been selected as valuable to function. They must operate, and how they operate will depend almost entirely upon the stimuli which surround them, and the material upon which they

exercise themselves. The problem of direction is thus the problem of selecting appropriate stimuli for instincts and impulses which it is desired to employ in the gaining of new experience. What new experiences are desirable, and thus what stimuli are needed, it is impossible to tell except as there is some comprehension of the development which is aimed at; except, in a word, as the adult knowledge is drawn upon as revealing the possible career open to the child.

It may be of use to distinguish and to relate to each other the logical and the psychological aspects of experience—the former standing for subject-matter in itself, the latter for it in relation to the child. A psychological statement of experience follows its actual growth; it is historic; it notes steps actually taken, the uncertain and tortuous, as well as the efficient and successful. The logical point of view, on the other hand, assumes that the development has reached a certain positive stage of fulfilment. It neglects the process and considers the outcome. It summarizes and arranges, and thus separates the achieved results from the actual steps by which they were forthcoming in the first instance. We may compare the difference between the logical and the psychological to the difference between the notes

which an explorer makes in a new country, blazing a trail and finding his way along as best he may, and the finished map that is constructed after the country has been thoroughly explored. The two are mutually dependent. Without the more or less accidental and devious paths traced by the explorer there would be no facts which could be utilized in the making of the complete and related chart. But no one would get the benefit of the explorer's trip if it was not compared and checked up with similar wanderings undertaken by others; unless the new geographical facts learned, the streams crossed, the mountains climbed, etc., were viewed, not as mere incidents in the journey of the particular traveler, but (quite apart from the individual explorer's life) in relation to other similar facts already known. The map orders individual experiences, connecting them with one another irrespective of the local and temporal circumstances and accidents of their original discovery.

Of what use is this formulated statement of experience? Of what use is the map?

Well, we may first tell what the map is not. The map is not a substitute for a personal experience. The map does not take the place of an actual journey. The logically formulated material of a science or branch of learning, of

a study, is no substitute for the having of individual experiences. The mathematical formula for a falling body does not take the place of personal contact and immediate individual experience with the falling thing. But the map, a summary, an arranged and orderly view of previous experiences, serves as a guide to future experience; it gives direction; it facilitates control; it economizes effort, preventing useless wandering, and pointing out the paths which lead most quickly and most certainly to a desired result. Through the map every new traveler may get for his own journey the benefits of the results of others' explorations without the waste of energy and loss of time involved in their wanderings — wanderings which he himself would be obliged to repeat were it not for just the assistance of the objective and generalized record of their performances. That which we call a science or study puts the net product of past experience in the form which makes it most available for the future. It represents a capitalization which may at once be turned to interest. It economizes the workings of the mind in every way. Memory is less taxed because the facts are grouped together about some common principle, instead of being connected solely with the

varying incidents of their original discovery. Observation is assisted; we know what to look for and where to look. It is the difference between looking for a needle in a haystack, and searching for a given paper in a well-arranged cabinet. Reasoning is directed, because there is a certain general path or line laid out along which ideas naturally march, instead of moving from one chance association to another.

There is, then, nothing final about a logical rendering of experience. Its value is not contained in itself; its significance is that of standpoint, outlook, method. It intervenes between the more casual, tentative, and roundabout experiences of the past, and more controlled and orderly experiences of the future. It gives past experience in that net form which renders it most available and most significant, most fecund for future experience. The abstractions, generalizations, and classifications which it introduces all have prospective meaning.

The formulated result is then not to be opposed to the process of growth. The logical is not set over against the psychological. The surveyed and arranged result occupies a critical position in the process of growth. It marks a turning-point. It shows how we may

get the benefit of past effort in controlling future endeavor. In the largest sense the logical standpoint is itself psychological; it has its meaning as a point in the development of experience, and its justification is in its functioning in the future growth which it insures.

Hence the need of reinstating into experience the subject-matter of the studies, or branches of learning. It must be restored to the experience from which it has been abstracted. It needs to be *psychologized;* turned over, translated into the immediate and individual experiencing within which it has its origin and significance.

Every study or subject thus has two aspects: one for the scientist as a scientist; the other for the teacher as a teacher. These two aspects are in no sense opposed or conflicting. But neither are they immediately identical. For the scientist, the subject-matter represents simply a given body of truth to be employed in locating new problems, instituting new researches, and carrying them through to a verified outcome. To him the subject-matter or the science is self-contained. He refers various portions of it to each other; he connects new facts with it. He is not, as a scientist, called upon to travel outside its particular bounds; if he does, it is only to get more facts

of the same general sort. The problem of the teacher is a different one. As a teacher he is not concerned with adding new facts to the science he teaches; in propounding new hypotheses or in verifying them. He is concerned with the subject-matter of the science as *representing a given stage and phase of the development of experience*. His problem is that of inducing a vital and personal experiencing. Hence, what concerns him, as teacher, is the ways in which that subject may become a part of experience; what there is in the child's present that is usable with reference to it; how such elements are to be used; how his own knowledge of the subject-matter may assist in interpreting the child's needs and doings, and determine the medium in which the child should be placed in order that his growth may be properly directed. He is concerned, not with the subject-matter as such, but with the subject-matter as a related factor in a total and growing experience. Thus to see it is to psychologize it.

It is the failure to keep in mind the double aspect of subject-matter which causes the curriculum and child to be set over against each other as described in our early pages. The subject-matter, just as it is for the scientist, has no direct relationship to the child's present experience.

It stands outside of it. The danger here is not a merely theoretical one. We are practically threatened on all sides. Text-book and teacher vie with each other in presenting to the child the subject-matter as it stands to the specialist. Such modification and revision as it undergoes are a mere elimination of certain scientific difficulties, and the general reduction to a lower intellectual level. The material is not translated into life-terms, but is directly offered as a substitute for, or an external annex to, the child's present life.

Three typical evils result: In the first place, the lack of any organic connection with what the child has already seen and felt and loved makes the material purely formal and symbolic. There is a sense in which it is impossible to value too highly the formal and the symbolic. The genuine form, the real symbol, serve as methods in the holding and discovery of truth. They are tools by which the individual pushes out most surely and widely into unexplored areas. They are means by which he brings to bear whatever of reality he has succeeded in gaining in past searchings. But this happens only when the symbol really symbolizes — when it stands for and sums up in shorthand actual experiences which the individual has already gone through. A symbol which is

induced from without, which has not been led up to in preliminary activities, is, as we say, a *bare* or *mere* symbol; it is dead and barren. Now, any fact, whether of arithmetic, or geography, or grammar, which is not led up to and into out of something which has previously occupied a significant position in the child's life for its own sake, is forced into this position. It is not a reality, but just the sign of a reality which *might* be experienced if certain conditions were fulfilled. But the abrupt presentation of the fact as something known by others, and requiring only to be studied and learned by the child, rules out such conditions of fulfilment. It condemns the fact to be a hieroglyph: it would mean something if one only had the key. The clue being lacking, it remains an idle curiosity, to fret and obstruct the mind, a dead weight to burden it.

The second evil in this external presentation is lack of motivation. There are not only no facts or truths which have been previously felt as such with which to appropriate and assimilate the new, but there is no craving, no need, no demand. When the subject-matter has been psychologized, that is, viewed as an outgrowth of present tendencies and activities, it is easy to locate in the present some obstacle, intellectual, practical, or ethical, which can be

handled more adequately if the truth in question be mastered. This need supplies motive for the learning. An end which is the child's own carries him on to possess the means of its accomplishment. But when material is directly supplied in the form of a lesson to be learned as a lesson, the connecting links of need and aim are conspicuous for their absence. What we mean by the mechanical and dead in instruction is a result of this lack of motivation. The organic and vital mean interaction—they mean play of mental demand and material supply.

The third evil is that even the most scientific matter, arranged in most logical fashion, loses this quality, when presented in external, ready-made fashion, by the time it gets to the child. It has to undergo some modification in order to shut out some phases too hard to grasp, and to reduce some of the attendant difficulties. What happens? Those things which are most significant to the scientific man, and most valuable in the logic of actual inquiry and classification, drop out. The really thought-provoking character is obscured, and the organizing function disappears. Or, as we commonly say, the child's reasoning powers, the faculty of abstraction and generalization, are not adequately developed. So the subject-

matter is evacuated of its logical value, and, though it is what it is only from the logical standpoint, is presented as stuff only for "memory." This is the contradiction: the child gets the advantage neither of the adult logical formulation, nor of his own native competencies of apprehension and response. Hence the logic of the child is hampered and mortified, and we are almost fortunate if he does not get actual non-science, flat and commonplace residua of what was gaining scientific vitality a generation or two ago—degenerate reminiscence of what someone else once formulated on the basis of the experience that some further person had, once upon a time, experienced.

The train of evils does not cease. It is all too common for opposed erroneous theories to play straight into each other's hands. Psychological considerations may be slurred or shoved one side; they cannot be crowded out. Put out of the door, they come back through the window. Somehow and somewhere motive must be appealed to, connection must be established between the mind and its material. There is no question of getting along without this bond of connection; the only question is whether it be such as grows out of the material itself in relation to the mind, or be imported and hitched on from some outside source. If

the subject-matter of the lessons be such as to have an appropriate place within the expanding consciousness of the child, if it grows out of his own past doings, thinkings, and sufferings, and grows into application in further achievements and receptivities, then no device or trick of method has to be resorted to in order to enlist "interest." The psychologized *is* of interest—that is, it is placed in the whole of conscious life so that it shares the worth of that life. But the externally presented material, that, conceived and generated in standpoints and attitudes remote from the child, and developed in motives alien to him, has no such place of its own. Hence the recourse to adventitious leverage to push it in, to factitious drill to drive it in, to artificial bribe to lure it in.

Three aspects of this recourse to outside ways for giving the subject-matter some psychological meaning may be worth mentioning. Familiarity breeds contempt, but it also breeds something like affection. We get used to the chains we wear, and we miss them when removed. 'Tis an old story that through custom we finally embrace what at first wore a hideous mien. Unpleasant, because meaningless, activities may get agreeable if long enough persisted in. *It is possible for the mind*

to develop interest in a routine or mechanical procedure, if conditions are continually supplied which demand that mode of operation and preclude any other sort. I frequently hear dulling devices and empty exercises defended and extolled because "the children take such an 'interest' in them." Yes, that is the worst of it; the mind, shut out from worthy employ and missing the taste of adequate performance, comes down to the level of that which is left to it to know and do, and perforce takes an interest in a cabined and cramped experience. To find satisfaction in its own exercise is the normal law of mind, and if large and meaningful business for the mind be denied, it tries to content itself with the formal movements that remain to it—and too often succeeds, save in those cases of more intense activity which cannot accommodate themselves, and that make up the unruly and *declassé* of our school product. An interest in the formal apprehension of symbols and in their memorized reproduction becomes in many pupils a substitute for the original and vital interest in reality: and all because, the subject-matter of the course of study being out of relation to the concrete mind of the individual, some substitute bond to hold it in some kind of working relation to the mind must be discovered and elaborated.

The second substitute for living motivation in the subject-matter is that of contrast-effects; the material of the lesson is rendered interesting, if not in itself, at least in contrast with some alternative experience. To learn the lesson is more interesting than to take a scolding, be held up to general ridicule, stay after school, receive degradingly low marks, or fail to be promoted. And very much of what goes by the name of "discipline," and prides itself upon opposing the doctrines of a soft pedagogy and upon upholding the banner of effort and duty, is nothing more or less than just this appeal to "interest" in its obverse aspect — to fear, to dislike of various kinds of physical, social, and personal pain. The subject-matter does not appeal; it cannot appeal; it lacks origin and bearing in a growing experience. So the appeal is to the thousand and one outside and irrelevant agencies which may serve to throw, by sheer rebuff and rebound, the mind back upon the material from which it is constantly wandering.

Human nature being what it is, however, it tends to seek its motivation in the agreeable rather than in the disagreeable, in direct pleasure rather than in alternative pain. And so has come up the modern theory and practice of the "interesting," in the false sense of

that term. The material is still left; so far as its own characteristics are concerned, just material externally selected and formulated. It is still just so much geography and arithmetic and grammar study; not so much potentiality of child-experience with regard to language, earth, and numbered and measured reality. Hence the difficulty of bringing the mind to bear upon it; hence its repulsiveness; the tendency for attention to wander; for other acts and images to crowd in and expel the lesson. The legitimate way out is to transform the material; to psychologize it—that is, once more, to take it and to develop it within the range and scope of the child's life. But it is easier and simpler to leave it as it is, and then by trick of method to *arouse* interest, to *make* it *interesting;* to cover it with sugar-coating; to conceal its barrenness by intermediate and unrelated material; and finally, as it were, to get the child to swallow and digest the unpalatable morsel while he is enjoying tasting something quite different. But alas for the analogy! Mental assimilation is a matter of consciousness; and if the attention has not been playing upon the actual material, that has not been apprehended, nor worked into faculty.

How, then, stands the case of Child *vs.* Curriculum? What shall the verdict be? The

radical fallacy in the original pleadings with which we set out is the supposition that we have no choice save either to leave the child to his own unguided spontaneity or to inspire direction upon him from without. Action is response; it is adaptation, adjustment. There is no such thing as sheer self-activity possible — because all activity takes place in a medium, in a situation, and with reference to its conditions. But, again, no such thing as imposition of truth from without, as insertion of truth from without, is possible. All depends upon the activity which the mind itself undergoes in responding to what is presented from without. Now, the value of the formulated wealth of knowledge that makes up the course of study is that it may enable the educator *to determine the environment of the child*, and thus by indirection to direct. Its primary value, its primary indication, is for the teacher, not for the child. It says to the teacher: Such and such are the capacities, the fulfilments, in truth and beauty and behavior, open to these children. Now see to it that day by day the conditions are such that *their own activities* move inevitably in this direction, toward such culmination of themselves. Let the child's nature fulfil its own destiny, revealed to you in whatever of science

and art and industry the world now holds as its own.

The case is of Child. It is his present powers which are to assert themselves; his present capacities which are to be exercised; his present attitudes which are to be realized. But save as the teacher knows, knows wisely and thoroughly, the race-experience which is embodied in that thing we call the Curriculum, the teacher knows neither what the present power, capacity, or attitude is, nor yet how it is to be asserted, exercised, and realized.

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